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Research Title

***“Anti Semitism in Bangladesh: An Ethnographic
Study on Gross Hate Culture”***

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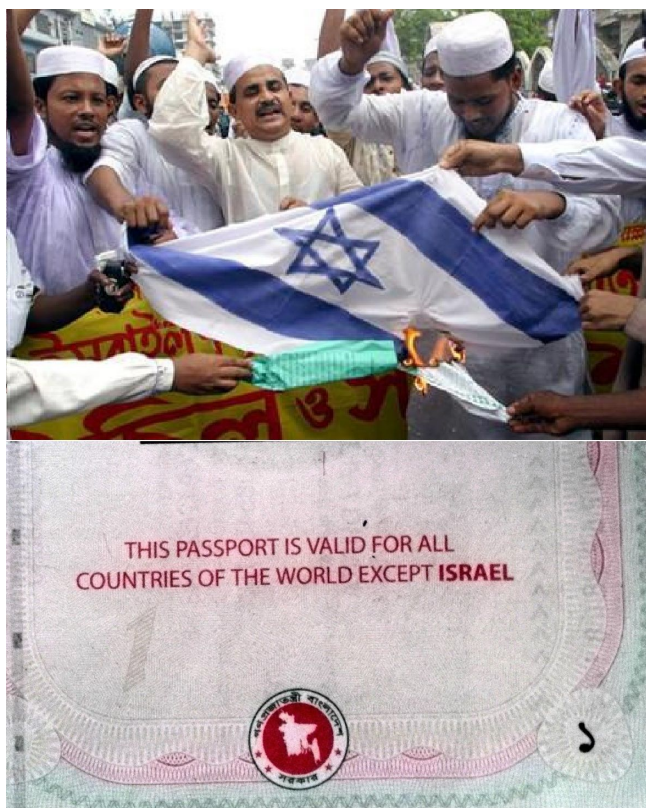
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ANTI-SEMITISM IN BANGLADESH

An Ethnographic Study on Gross Hate Culture

ABSTRACT

This ethnographic academic work has been dedicated to explain the roots of hate culture in Bangladesh. Anti-Semitism is a harmful practice of hate culture that should be removed. It should have no place in a country like Bangladesh which fight against all sorts of religiously motivated political form of hatred during Independence struggle in 1971. The popular notion of public sentiment of Anti-Semitism has been motivated by social, political and religious perspectives of delegitimization, demonization and double standard to define Jewishness. For example describing Jews as untrustworthy, unjust and miserly social beings than others, Jewish national entity of Israel as political oppressor on Palestine and Judaism as religiously rival of Islam. These negative interpretation of Jews or Israel or Judaism has influenced the growth of hate culture among the Muslim population of Bangladesh, where positiveness of Jewish people has completely been ignored for the reason of blind nature of detestation. There are three different definitions on Anti-Semitism, Anti-Zionism and Anti-Judaism to define the nature of existing hate culture, while in the case of Bangladesh these three have been overlapped with each other.

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Acknowledgements

I was thinking for so long to conduct a qualitative research on the topic of Anti-Semitism in Bangladesh to disclose the current sentiment of Bangladeshi people regarding Jewish people and Israel. When I was working to complete this research I was being very grateful and debtful to my Senior Report course supervisor MD. Mahfuz Islam, who helped me form the very beginning of this academic research work through giving me freedom of choice on topic selection. MD Mahfuz Islam has also taught me about how to conduct this entire ethnographic work on the basis of field work, literature reviews, analytical Writings and finishing work for thesis defense. Throughout my academic journey I'm also being so thankful to Maidul Alam Chaklader from Anthropology department, a very much dedicated faculty member who has motivated me to take Anthropology as a major subject. I also want to thank those respective participants who has given me the opportunity to have a fruitful conversation with them several times. My best friend Imran Ahmed inspired me from the very beginning of developing the idea of conducting research on such topic, and he also helped me to finalize the writing work through correction, proofing and formatting the research work at end of submission. When I was doing this research actually I came to know many historical and contemporary facts regarding Jewish diaspora, and the perception of university students has been also reflected in this study based on my own observational explanation. I've some early ideas about Judaism as religion and this is why I had to go through a few chapters of Torah, Mitzvot (laws of Judaism) and some virtual lectures of Rabbi Yosef Mizrachi, Rabbi Abraham Twerski and Rabbi Yaron Reauven, all of my sources were in both English & sometimes in Bengali language (what I translated myself) for my better understanding. To know more about Jewish people and Israel I was highly dependent on virtual contents such as Facebook posts, YouTube videos & documentaries and other Internet web pages as well. Whatever most influential factors for my high interest on this topic is political and religious antagonism toward Jewish people is very common in Bangladesh. When I was finalizing research analysis and writings, then I've also realized that Anti-Semitism in Bangladesh has very much direct connection with contemporary religiously motivated hate culture, for example Hindu Muslim or Buddhist Muslim conflicts has taken place previously in this country. I hope my small academic work on Anti-Semitism can contribute to understand the root of hate cultures among Muslim majority population in Bangladesh.

Chapter 1: Introduction

The traditional definition of, Anti-Semitism is hostility to, prejudice, or discrimination against Jews. A person who holds such positions is called an anti-Semite. Anti-Semitism is generally considered to be a form of racism [Nathan, Julie, 2014]. It has also been characterized as a political ideology which serves as an organizing principle and unites disparate groups which are opposed to liberalism. [Wisse, Ruth 2018]. Anti-Semitism is a virus that mutates, so that new anti semitism can deny they are antisemites at all, because their hate is different from the old. In the Middle Ages Jews were hated for their religion. In the nineteenth and early twentieth century they were hated for their race. [Rabbi Sacks 2019]. Today they (Jews) are being hated for their nation state, Israel. It is a study on Ethnic hate culture as Anti-Semitism contradict with neoliberal state policies of cultural coexistence. This Senor Report contains empirical information on participant's general perceptions and my personal observation and analysis on Anti Semitism issues in Bangladesh. While I was conducting this academic research, from the very beginning I was facing theoretical difficulties represent or explain Anti Semitism as an academic term. According to my understanding, I would like to define this term Anti Semitism as measurement tools or indication marker to estimate or expose Jew Hatred in religious, political and social sense of people. Whereas some of my participants had also described Anti-Semitism as political tools to seek attention and sympathy on behalf of mass Jewish diaspora after World War 2, now a day Global Zionist party used to utilize this political tools as shield to justify occupation of Palestinian lands by Israel. [according to the perception of participants]. Again defining Anti-Semitism in contrast of Islamophobia has always lead me to similar definition for both terms because at the end of the day, both of this term used to define social or political hatred on the basis of religious diversity. There should have no doubt that Anti-Semitism is the part of religiously motivated hate culture, while traditional ideas on Anti-Semitism only talks about Jew hatred in Christian dominant Europe and Muslim dominant middle east. In the sociopolitical context of Bangladesh, interaction between Muslim majority populations with other religiously minorities group

has similar factors of animosity within the dominant culture. The ultimate evidence of Anti-Semitism in Bangladesh could be found when many Jewish state officials and merchant families had left the town of Dhaka and Chittagong right after the creation of Pakistan and 1967's Six day war in the Middle East. Throughout my academic journey to experience of Antisemitic sense of my individual participants to relate with the collective perception on Antisemitism in bigger context of contemporary sociopolitical scenario of Bangladesh.

1.1 Objectives

This is research, I want to find the root of sociocultural factor of the barriers of Bangladesh-Israel foreign relationship and why does it indicate towards the idea of Anti-Semitism in local politics to religion. This research paper indicates the popular notion of Jew hatred has been nurtured by supporting various myths regarding Jews. To define the geo political role of global Islamic solidarity to fortify the sociocultural notion of Anti-Semitism in a country like Bangladesh with tolerant Islamic practices in contrast of other Muslim countries in Middle East. Is it true that, in the context of Bangladesh Anti-Semitic public perception could be the nationalistic unifying political tools to stand against west oriented colonial legacies as globalization, parliamentary democracy, foreign relationship, multiculturalism, refugee crisis, NGO activities and media coverage? The Racial and Religious Hatred Act, law is constitutionally applied in conflict form in the matter of Anti-Semitism or Anti Hinduism, when popular narratives of Jewishness or Hindu-ness pose as threat in both political & religious existence of majority of Christian in Europe or Muslims in Bangladesh. Anti-Hinduism could be partially justified as Anti-Semitism in socio political context of Bangladesh, because competitive, self-identifying and protective attitudes of Muslim majorities towards Hindu minorities may have some similar characteristics in attitudes of Christian majority and Jewish minorities in pre-war Europe. So which political or religious or global sociocultural factors influence our people to shape their perception toward Jews and Israel, what might have deep impacts on our foreign policies from early Pakistani era to modern Bangladeshi state policies? Here postmodernist growth of Islam in Bangladesh

may have some major influences in favor of rising political Anti-Semitism in future, is it true that folk Islamic extremism/orthodoxy always perceive a very Anti-Semitic religious view?

1.2 Rationale

Throughout this academic empirical work I tried my best to explain about the social political and religious relationship between Muslim people from Bangladesh and Jews from Israel. Although there has existing Jewish population around the western world but in the deep inside of our mind Israel is the only country that represents Jews in general. This research will explain why and how these narrative has been taken by majority of Muslim people in Bangladesh. Which socio political or religious factors influence our people to shape their perception toward Jews and Israel, what has deep impacts on our foreign policies from early Pakistani era to post modern Bangladeshi state policies? It is an open secret that after creation of Israel in 1948 as a Jewish nation, then it is making an outstanding performance in education, technology, business and military sectors. This is why now days many countries around the world (especially non Muslim states) are being so busy to establish a good political tie with Israel, whereas Muslim states (except Turkey, Egypt, Jordan and Indonesia) are not that much interested to establish and declare Israel as an Independent Jewish nation in Middle East. Many Scholars may have good arguments regarding Anti-Semitism of mango people in Muslim majority countries what may have direct influence on their national foreign policy as well to deal with Israel as a modern nation or religious nation. Actually I want to see exactly what was the main factor as barrier of Bangladesh-Israel foreign relationship, why does it seem to indicate towards the idea of Anti-Semitism in local politics and religion? Importance of studying Antisemitism in Bangladesh. Contemporary Israel Bangladesh relationship during Globalisation era, understand the fundamental effect of Islamic politics in Bangladesh, prediction on potential counters for Anti Semitism in Bangladesh.

1.3 Methods and techniques

The ultimate purpose of methodological techniques is to extract Anti-Semitic sociocultural perspective of representative Bangladeshi people through casual conversation, political & religious experiences, media analysis and critical writings; while Bangladesh has no historic physical contact with World War 2 holocaust events or Israel-Palestine crisis to ignite hostile attitudes toward Jews as religion and Israel as Jewish nation. Here I would describe the methods that I've been incorporated in my research to understand and complete the ultimate goal of my academic ethnographic journey.

1.3.1 Conceptual Framework: As a student of Anthropology major I will incorporate most of the ethnographic techniques to collect information such as in depth interviews, focus group discussions and participant observation. Here I want to start my preliminary data collection with sociological research methods to cover a representative amount of study population, what will exhibit believable information on Anti-Semitism in Bangladesh. As a student of Sociology as minor background I've planned for a survey project as statistical tools for data collection technique to defend my arguments of Anti-Semitism in Bangladesh. Classical Anthropological methods like interview participants again and again for continuous period of time, so during conducting this survey I've requested my participants answer questions, at the same time I've also have an informal discussion about this topic.

At first I have setup an informal and open ended type questionnaire pattern includes general perception on Jews, holocaust event, to South Asian Hindu Muslim conflicts to Middle Eastern Muslim Jews conflict. I've talked with various informants from IUB, but what observed that was not quite satisfactory, because most of the time the main central point for discussion was diverted toward many other political or religious issues. To avoid inappropriate discussion I've taken help of this survey questionnaire, this was not only fill in the gaps type survey but I've had open discussions with my participants about what they were answering. In this survey questionnaire I've set question pattern

in a specific way to identify the political and religious perception then secondly asked some true/false questions on popular stereotypes related with Jews. Thirdly I tried to understand about the overall perception of my participant regarding holocaust event and recent political scenario related with Jews and Israel. Finally this survey would recheck do those participants acknowledge Israel as representing Jewish sentiment in Bangladesh or not. During conducting this survey I've also made an informal discussion with participants and taken some notes as bullet points to relate with further Case Study writings. In the section of appendix I'm going to attach the survey questionnaire in the section of appendix.

1.3.2 Sampling techniques: In this research I've tried to implement mainly purposeful sampling techniques and sometimes snowball sampling also. Because this term anti-Semitism is quite unfamiliar for a majority of the people and I have to give a primary briefing before I start my conversation regarding this issue. To sort out suitable samples for this study, at first I have to confirm about participant's political and religious consciousness and general ideas about local and international politics. I have targeted only one religious group as potential research sample and it has been done intentionally for the sake of understanding the in depth perception of informants. While Bangladesh is a muslim majority in population and I'm conducting this research to explore the popular Jew hate culture, so I assumed that interviewing only Muslim people might bring me to a better conclusion. To some extent, I have also interviewed some participants who has very little carefullness about what is going on contemporary religious and political scenario. While I am conducting this research for a long period of time, which enables me to talk with several university students than other occupational groups like clergies and media personals. In total, I have interviewed 10 participants and I have taken at least an hour for each interview.

1.3.3 Virtual Field Work: Social media has played a very great role to establish my arguments through observing the popular narratives regarding Jews and Israel. Virtual field work was the part of participant observation study to extract information from various sources of online communication websites like Facebook, YouTube, Wikipedia and so on. Whenever I've seen any Bangladeshi news posts on those sites related with Jews or Israel or both, then I looked up on to the comment section to understand the popular sentiment. Sometimes I also comment back for feedback and sometimes I just observed and have taken some notes. I want to mention that analytical writing part of this paper work has been greatly influenced by virtual field work to reach a better conclusion.

1.4 Literature review

1.4.1 Roots of Hate: Anti-Semitism in Europe before the Holocaust (William I. Brustein 2003).

In this book I mainly focused on the Economic roots of Anti-Semitism to understand Anti-Semitism behind religious, political and social perception of the majority of Christian population in the context of Europe. Jews had been variously characterized as miserly, manipulators of money, ultra materialist and possessors of extraordinary wealth. Jews were related with moneylending, wine production and other unusual business what makes them sinful people in the eyes of catholic Christians. While I was reading this specific chapter, it reminds me about the economic perception of the majority of Muslim population toward religiously minor Hindu people in the context of hate culture in Bangladesh. This book has helped me to relate the context of hate culture, what will reflect in analytical writings of this research work in last chapters. How does anti-Semitism differ from other forms of religious, racial, and ethnic prejudice? The proposed study of anti-Semitism will focus on what William call “popular anti-Semitism.” By “popular anti-Semitism,” he mean hostility (as expressed in sentiments, attitudes, or actions) to Jews as a collectivity rooted in the general population. If popular anti-Semitism was more widespread in Germany than in Italy, or if it was more intense in France between 1930 and 1934 than between 1924 and 1928? Between 1791 and 1870, European Jews experienced rising toleration and emancipation. Throughout Europe, ghetto walls came down; obstacles to professional advancement disappeared; and Jews became members of the highest echelons of the economic, social, cultural, and political elites. On the eve of the Holocaust, antipathy toward Europe’s Jews reached epidemic proportions. This book has focused on a number of issues regarding anti-Semitism in Europe before the Holocaust. I have examined the rise of European anti-Semitism through the lens of the religious, economic, racial, and political roots of anti-Semitism. Non-Jewish citizens and, in some cases, high ranking government

officials in a few European countries under Nazi occupation or allied with Nazi Germany during World War II risked their lives to help the persecuted Jews. (for example Bulgaria, Italy, France, Denmark, etc).

1.4.2. ANTI SEMITISM: Myth and Hate from Antiquity to the Present (Marvin Perry and Frederick M. Schweitzer 2002)

This book helps me to understand, the principal reason being that there is no end to myth making about Jews what is also related in the context of Bangladesh. I wonder how the similar mythical point of view Jew hatred have been nurtured among Muslim majority in Bangladesh to describe collective sentiment of political and religious stance against Israel. In the 4th and 5th Chapter of will reflect many secondary information to define the scenario of Anti-Semitism in Bangladesh. Mythmaking was humanity's first way of thinking; it was the earliest attempt to explain the beginnings of the universe and human history, to make life comprehensible. In 1943 the Nazi researcher Helmut Schramm published *Jewish Ritual Murders: An Historical Inquiry*, which collected accounts of Christian children purported to be tortured and murdered by Jews as part of a religious ritual, a bizarre legend that had flourished in the Middle Ages and still endured into the twentieth century and helped make the Holocaust possible. This book treats several of the myths that have made anti-Semitism so lethal in various periods from the Middle Ages to World War II: the Jews as decides; the Jews as ritual murderers; the Jews as agents of Satan and international conspirators; and the Jews as greedy, materialistic, conniving Shylocks and unscrupulous financial manipulators. Finally, it examine the anti-Semitism of the Nation of Islam, which has recycled and adapted antique anti-Semitic myths for their own ends and also manufactured a new one the Jews as the principal force behind the slave trade. The 200 years history of Jew hatred shows with agonizing clarity that the most dangerous myths are those that demonize and dehumanize a whole people, characterizing them as the evil and dangerous Other.

1.4.3. A Fuzzy distinction between Anti-Judaism & Anti-Semitism (Jeanne Saada 1934)

This article has helped me to distinguish between Anti-Semitism and Anti-Judaism, throughout of my research I've used those terms several times to define the Jew Hatred culture in Bangladesh. Anti-Semitism succeeds to Anti-Judaism and race succeeds to religion. Responsibilities of Churches during WW2 from humanitarian point of view. Interaction between religious and racial issues was redefined by scientific methods, and Anti-Jewish racism has served as framework of this study. Religious and racial concepts of hatred towards Jewish people got emerged, when Anti-Judaism was taken by Christians and Anti-Semitism was taken by secular people with the name of science. A conflict between New VS Old, Science VS Theology and Politics VS Religion. Anti-Judaism turns into Anti-Semitism during 1879-1945 with the help of European Scientific Revolution. Christians were massively converted into science, although very few Christians were going to church but early religious representation kept shaping their mind. In Nineteenth century, the domination of capitalist system, industrial revolution and colonial expansion made radical changes in people psychology were provoked. Jews were trapped in biological malediction. Political ideology (Anti-Semitism) has nothing common with religious doctrine (Anti-Judaism). In early period of time in 4th to 9th centuries, many discriminatory policies towards non-Christians were taken by Churches. Many Christian religious doctrines openly opposed human rights of Jewish people. German political ideology had been regenerated by emphasizing the Cultural Revolution that produced by the invention of Anti-Semitism. Modern idea of Anti-Semitism referred to an enmity towards Jews and Judaism, which was entirely different from traditional aversion which was existed throughout the history. An old enemy turns into new enemy with the new features that accepts scientific and religious facts of discrimination. Although National Socialist ideology was anti-religious, but modern Anti-Semitism borrowed numerous elements from traditional Christian Anti-Judaism. Social Sciences from 1950-70s make an argument that tells us, degradation of religion was a result of appearance of modernity/science, but there was

a strong movement of religious awakening that occurred during the nineteenth century. Finally the old ideas of Anti-Judaism have reconstructed the new ideas of Anti-Semitism.

1.4.4. Anthropological Analysis of Islamophobia & Anti-Semitism in Europe (Matti Bunzl 2005)

This article is helpful for me to explain the similarities between characteristics of hate culture like Islamophobia & Anti-Semitism has been held by the majority of Christian population in Europe. Islamic Extremism represent the single most dangerous challenges to security concern in Germany. Among 3 million Muslim population, the number of supporter of Militant Islamic Ideology had said to be risen to an estimated overall figure of 32,000. (represent 1% of total population) Same report emphasizes the continuing growth of Neo-Nazi National Democratic Party, regarded as center force for wider Right-Extremism, associated similar political parties even managed to gain regional parliamentary representation through Germany's federal states elections in 2004. Relatively moderate and pro constitutional versions of populist parties from the new right have established in many EU countries, the heterogeneous phenomenon of "neo-nationalism" has emerged. Compared to the past German politics used to have special reflection on its neighboring EU countries. The debates between "alarmists" & "deniers". Both "right extremism" and "Islamic extremism" could be considered as alarmist group whereas most of the population could be deniers. In general, only 1% Muslim and 3% German of total population living in Germany could be identified as "Alarmists" whereas remaining 99 percent of total population has to be identified as "Deniers" of their cultural roots of interdependency. Two Austrian politicians were accused to being Anti-Semitic in public affairs, one said that, in his mind, the "question" of whether gas chambers had existed at all under Hitler, still deserved "full scientific investigation"? Another one declared that, after 1945, former Nazis allegedly had suffered "cruel persecution" in Austria. Both men were members of different factions inside the disintegrating, neo-nationalist Freedom Party. Anti-Semitism, thus, is

transformed into an “ideology in reserve” on the local level, however, that individuals who pursue anti-Semitic attitudes continue to be found in high public offices in Austria. In the Arab world, Israel certainly is not seen “first and foremost as a European colony,” as Bunzl claims, but instead, as the unwavering ally of the United States as a global superpower. Islamophobic resistance in several E.U. countries (including Austria) to future E.U. membership for Turkey. Legacy of relationship with former Ottoman Empire in EU policy may reflect. Bunzl claims that, “Islamophobia has emerged quite recently. It is a phenomenon of the late 20th and early 21st centuries.” Edward Said’s (1979) study of “Orientalism” to understand that, as a variant of Orientalism, Islamophobia is a product of the colonial era.

1.4.5. 3D Test of Anti-Semitism: Demonization, Double Standards, De-legitimization (Natan Sharansky 2004)

This article help me extract the grass root vloum of Anti-Semitism has been laid down under the political and religious umbrella of sentiment of majority Muslim population Bangladesh. During my field work and analytical writings I’ve used this tool to explain the existence of Anti-Semitism in the context of Bangladesh. In the 3rd and 6th chapter this research work many information from this article would greatly reflect. Recognizing the "New Anti-Semitism" Moreover, the so-called "new anti-Semitism" poses a unique challenge. Whereas classical anti-Semitism is aimed at the Jewish people or the Jewish religion, "new anti-Semitism" is aimed at the Jewish state. "3D" test - to help us distinguish legitimate criticism of Israel from anti-Semitism. The Rise of Arab and Islamic Anti-Semitism. Earlier this year, my office published a 150-page report on "Anti-Semitism in the Contemporary Middle East." The study surveys anti- Semitic reporting, editorials, and editorial caricatures in the government- controlled press of Egypt, Iran, Jordan, Lebanon, the Palestinian Authority, Syria, Saudi Arabia, and the Gulf states. In the more than one hundred editorial cartoons included in this report, Jews and Israelis are invariably represented as poisonous snakes, murderous Nazis, and bloodthirsty Crusaders. Moreover, the borders between anti-Semitism, anti- Americanism, and

anti-Westernize have become almost completely blurred. The Organization of Security and Cooperation in Europe (OSCE) has held several meetings on fighting anti-Semitism, and for the first time ever the UN Commission on Human Rights condemned anti-Semitism in three separate resolutions, which were adopted by consensus. The Need for a Linkage Policy. I believe that combating anti-Semitism ought to become a much more prominent issue in the bilateral relations between America and the Arab and Muslim worlds. Linkage can be used to marginalize the extremists and to encourage and support those who reject this virulent hatred.

1.5 Researcher's Perception on Anti-Semitism

I've come to the edge of perception regarding Anti-Semitism, after the literature review on several books & journal articles, conducting virtual observational studies on social media, and doing fieldwork for data collection on participants understanding on Anti-Semitism. According to my understanding, any sort of hatred, discrimination and negative point of view toward Jews has been considered as Anti-Semitism. Anti-Semitism is part of diverse hate culture or racism what justify violence against Jews or other religious or racial opposition. It may base on opposing political rights of Jewish Movement called Zionism, socially boycotting Jewish people for the actions of Israel over Palestine issue, envious attitude toward economic and technological achievement of state of Israel compared to its neighboring Arab states and disapproval of religious practices of traditional Judaism. Another form of Anti-Semitism may hide behind the glorification of NAZI persecution of Jews during World War 2, when they sends Jews men, women and children into the gas chamber just because of their Jewish identity. Even considering Holocaust event as fake propaganda of Zionist Jews to establish the Jewish settlement in British mandate Palestine in 1948, is nothing but Anti-Semitism what justify NAZI cruelty over European Jews. Formulating negative myths Jews is the root of Anti-Semitism, for example Jews are miserly people, they (Jews) need children's blood for religious ritual, Jews hold most of the world's economic, political and intellectual capital, Jews are only responsible for demonizing Islam through creation of Islamic Jihadist groups and so on. Anti-Semitism as hate culture has grown up subconsciously by apprehending that Jews are not normal people but extraordinary or alienated people. This theory of alienation and fabricated myths against Jews reinforce the core sentiment of Anti-Semitism, without any kind of direct contact with real Jewish person. Anti-Semitism in mass media is the crucial factor to ignite the Jew hatred sentiment among people, now days Anti-Semitism in mass media always portray Israel as evil state irrationally. For example, not highlighting the Jewish Muslim coexistence in Israel but the hostility between Arab and Israeli population get more focused on certain media narratives, most especially in Muslim countries like Bangladesh. In my sense

Anti-Semitism and Islamophobia has similar banner for raising the hate culture in Muslim countries or in Europe. Portraying all Jews or Muslim as bad people collectively for individual action against humanity, what is not logical according to my moral standard of classifying people in general?

1.6 Significance

The significance of this academic research work on Anti-Semitism in Bangladesh will help us to understand the political and religious sentiment, culture, motivation, and influence of Jew hatred in this country. The main reason I've conducted research on this topic is to find the reason behind nationalistic Anti-Semitism and the way to fight these kind of culture of hatred. Politically negative or hostile attitude toward religious minority is not uncommon in the context of Bangladesh, so I think this research work will be helpful to understand and cope up with sectarian hate culture in Bangladesh as well. the significance of study on Anti-Semitism in the socio-cultural context of national politics, religion and globalized conceptualization of Bangladesh in a broader sense? In the last chapter of this research I would try to draw a picture of the similarities between Jew hatred and Hindu hatred in this country.

In the case of Bangladesh Anti-Semitism is the root of all kinds of religious, social and political hatred that has been patronized openly by dominant Muslim population through various governmental policies. Anti-Semitism in Bangladesh may referred to the hostility or discrimination against overall Jewish population in the world. There has general stereotypes against Jews in Bangladesh, most of which overlap and has related to the common Anti-Semitic views prevalent in the Muslim world.

1.7 Limitation of the research

This research work contains potential limitations that has structural effect on this academic study work. Especially during field work implementation of methodological framework, and then analytical writings on this specific topic like Anti-Semitism in Bangladesh may have reflection of researcher's personal narrowness. To create this segment of this Introductory chapter of as Limitation of the research, I have taken help from credible internet sources it is an academic website that provides help for proofreading and editing services for both academic and professional research work for publication.

1.7.1 Methodological Limitations

At first, I'm going to address the major methodological limitations, that has a direct impact during field work for example, (1) issues with sample size and selection process, (2) lack of previous research studies on this topic and (3) inadequate amount of diverse case studies.

While this research work has been dedicated to explain and explore Anti-Semitic sentiment of Bangladeshi people. So sampling error has been occurred when purposive and snowball sampling methods is being used to select sample, but that sample does not reflect the general population or appropriate population concerned. It results as research limitations in this study such as sample bias or selection bias. (1). Citing and referencing previously done research studies constitutes the basis of the literature review for my study, and these previous studies provide theoretical foundations for the research question that I'm investigating. When there has no previous research work on Anti-Semitism in Bangladesh or great Indian subcontinent, this requires to develop an entirely new typology. So I consider this limitations of previous research studies as an important opportunity to identify new gaps in this particular study area. (2). It is important to have an adequate amount of case studies in order to conclude a valid research findings. While the number of potential case study is too small, so that it could be rise the question of difficulties to identify significant relationships from the data.

Normally qualitative studies requires in depth information from participants to ensure that the case studies is being considered representative, but this limitations of inadequate amount of case studies could be reason for the narrowness of this study. (3).

1.7.2 Researcher's Limitations

I'm going to also address the major limitations of mine as researcher, that arise from the situations influenced by methodological limitations put impact on analytical writings. For example, (1) financial and time constraints, (2) lack of experience on conducting a complete research work and (3) limited access to the potential participants.

As an unemployed undergraduate student, I've faced lack of financial mobility to conduct this academic research study in a proper manner. For example, I've made a plan to interview students from different universities than mine but I cannot do so for the reason of self-funding research work and I've to allocate money that provided by my parents. There has another basic limitations of time, just because as a student I have deadlines to turn in my class papers, exams and assignments for other courses as well. This time constraints as research limitations that I want to mention have negative impact on this study what requires future studies to reveal the exact findings on this topic of Anti-Semitism in Bangladesh (1). Throughout my academic journey as Anthropology major student I've done several courses, where faculty members have given me assignments to prepare a research proposal, conducting interviews & observational studies and creating case studies & analytical reports individually on various topics. But I've been never experience to combine all previously mentioned works in a compiled version to conduct a complete research work on a specific topic. Here I've observed many structural limitations of mine during analytical writings when I've felt extremely confused about how to start the analytical writings work and relate the case studies with the thematic based on key findings (2). In the beginning of this research work I've also made a plan to interview different occupational groups rather than only university students and clergies, such as journalists, lawyers and so on to understand their

perception regarding Anti-Semitism in Bangladesh. When I was conducting field work for data collection then I realize my personal limitations of connectivity with diverse occupational groups, that generates issues of access to the many potential participants for this research work (3)

Chapter 2: Fieldwork experience

Here in this chapter of Field Work I would like to describe my fieldwork as data collection experiences within five different segments. At first I would explain my own background as research's background, experiences of rapport building process, how I start the data collection as beginning of field work. Then challenges that I've been faced during conducting this field work, and finally I would like to share those happy moments with readers that I've experienced during the field work.

2.1 Researcher's Background

I born in an economically middle class, politically liberal Bengali Muslim family in 27th January, 1994. I live in Gazipur a major industrial area in Bangladesh. Now I'm studying Anthropology and Sociology at Independent University Bangladesh as mentioned it several times in this research. I was very interested in religion and history since my boyhood. My family taught me about Islam in my childhood. When I was seven years old my parents sent me into Mosque for learning Quran and other Islamic rules. They had also given appointment Islamic house tutor for my Islamic study. I had opportunity to ask a lot of question to my house tutor regarding Islam and Islamic history. I wondered with the knowledge of Islam in my childhood. I became very more religious and Islamic minded than my family after ten years old. I went to Mosque every day and every time of prayers that time. The sons of chief priest of that Mosque became my friend and I got more involved with Islamic activities day by day. Sometimes my father got annoyed by my extreme Islamic mentality but my mother always appreciated me. Important thing was that after 2001 my father had started his service into a tea garden in Sylhet north eastern part of Bangladesh and our family had also shifted into that place with my father. All of the tea gardens had located in remote places of the country and near the forest and border area anyway. I had a lot of Hindu friends in there although my family had restrictions about that. I joined in many Hindu festivals with them and I came to know about Hinduism from my Hindu friends and their parents also. Although in the beginning of my boyhood I used to believe that Israel and Jewish people

are most corrupted people, they are oppressing on over Muslim just like my other surroundings did. In the beginning I had a strong mentality to neglect other religions than mine because I knew that only my religion was only true in this planet than other religions. In Islam I had learned that only Muslim people will go in heaven and other people will fall into hell for their religion although they had done good works. In 2009, right after SSC exam my family again shifted to Gazipur, that period of time I used to go to church to meet a cleric to know about Christianity and I also tried to learn about Atheism about how it deny the existence of Creator or the concept of God. Throughout this process of quest to know about multiple religious faiths I've also learn about Buddhism, Satanism, Freemasons and Judaism. Another interest of mine was to learn about the history of many different wars and conflicts throughout the world, and why many civilizations, society, religious groups had fought to establish its dominance over others. I was being attracted to learn about Jewish heritage, history and culture because I think, it used to have direct connection with political and religious establishment of Christianity and Islam, with the various social science concept of Migration, Conflicts, Multi-Cultural Coexistence and Modernity as well.

2.2 Rapport building

This matter of rapport building has played a very crucial role in field study of data collection. To start a fruitful conversation regarding the topic of Anti-Semitism in Bangladesh, at I first I have to brief about my personal background, academic intention and ultimate purpose to research participants properly. There are two types of participants, one previously known people of mine, others the newly known people I have contacted only for the reason of this research work. In the case of known people as participants, it was quite easy to have a fruitful conversation during several interviews because of early rapport. But in the case of new people I have to face a bit difficulty to establish a good relationship with trust for the interview. Here I tried my best to be very much clear cut and open about my goal and research procedures that I am going to conduct. In some points I have faced counter questions from both types of

participants, related with my personal and ideological factors. I understand that without a quite friendly relationship with participants it is impossible to conduct an academic field work on the topic of Anti-Semitism in Bangladesh. Few participants also wanted to read their case study writings to be ensured about proper reflection of their discussion in right way. For the reason of good rapport building I have never refused any requirements of my participants. I have never provided any sort of financial benefits to participants for consuming their valuable time for my research.

2.3 Beginning of field work

I have started the field work through taking directions and guidelines from the research supervisor and conducting demo interviews of students from same department of my university. It helps me to generate a proper checklist as basic interview pattern for further field study. To start the field work I have also explored the Internet to find some previous work on relevant topic of mine as to see the standard pattern of questionnaire or checklist. There I've found the survey questionnaire of ADL Global which studied on Anti-Semitism in North American and European context. In the part of methodology I have discussed briefly about the borrowed survey questionnaire from the sources of ADL Global. Throughout the journey of this field work I've also met other relevant faculty members several times for their valuable advice regarding ethnographic techniques for data collection process. At the very beginning of this field work as empirical data collection process, I have made a list of known students who is very much interested to discuss about political and religious topic. In the preliminary stage of the conversation I often discuss with participants about their perception regarding creation of Israel over Palestine and Pakistan over India or opposite, then the topic of holocaust event, popular perception regarding Jews and future of Anti-Semitism has also been discussed. To keep the flow of the conversation warm and alive very often I have counter the arguments of participants to extract in depth information regarding the topic of Anti-Semitism in Bangladesh. I have made structural changes in interview checklist several times on the basis of my field experiences and interaction with participants. I

have to interview most of the participants twice or sometime three times for proper understanding of their perceptions regarding Anti-Semitism in Bangladesh.

2.4 Challenges

I would like to divide this chapter into three different segments to discuss about the Problems I have encountered during the field work.

2.4.1 Digression Challenge: The basic challenge I have encountered during field study on the topic of Anti-Semitism in Bangladesh is losing the direction of discussion which lead me and participants to talk on irrelevant topic many times. Although I have expected these kinds of digression problems as challenge may arise in the case of known participants from the same academic background. I have also faced understanding problems during the survey interview questions regarding religious and political stance of participants. For example of one of my participants from same department of mine who has showed very high concerns about his political and religious consciousness. To define his statement regarding Jew hatred in Bangladesh he used to give an illustration of political practice of hate culture between Bangladeshi and pakistani people for the reason of 1971 struggle. Then both of us were heading toward a different types of conversation that has little relevance with my study topic, despite this digression challenge I would say it was also helpful to understand the emic perspective of the participant.

2.4.2 Issues of Skepticism: While Anti-Semitism is related with hate culture so most of the participants tried to avoid their Anti-Semitic perspective even if they were supporting on behalf of Anti-Semitism or Anti-Judaism. Another major problems I have faced during field study is suspiciousness and skepticism from newly known participants about my loyalty to Islam and political ideological stance. Hence these kinds of trust issues again lead to the digression problems that scattered the main topic. In the previous segment of this chapter, I have created an environment where I encouraged argumentative

perspective of my participants which lead to this kind of skeptical problems. Very often I used to think that if I have chosen any classic Anthropological topic to study then I will not have to face this kind of skeptical problems from my participants, or maybe I'm wrong. When I was interviewing a participant from CSE department who was very much observant types of Muslim, he arise the question about my loyalty to Islam and Muslim people. During a conversation in virtual platform quite frequently he posed his doubtfulness regarding my religious views and he tried his best to convince me that what I was doing was completely wrong.

2.4.3 Other Challenges: Here I have encountered with my own personal problems due to financial crisis, time management, contacts and mobility that hampered my field work.

2.5 Happy Moments

During my fieldwork process for collecting primary data from various sources I have experienced various interactive feedback based on the participant interests, backgrounds and beliefs. Some of the participants were highly responsive and they showed proper interest of my survey questionnaires and I believe I received authentic answers which provides credibility and authenticity towards my research findings. I consider myself fortunate due to their full cooperation towards my research and I have been received admiration of my topic and they belief that my research topic should create more awareness in this upcoming generation. Throughout my research, I learned and adapted several information and knowledge on this global phenomenon and I still believe that there are a lot of areas that need to be covered. My primary objective was to spread the awareness of anti-Semitism and I hope this topic will be offer information that majority of us are not aware of and it will promote literacy and sense of belongings. Personally I feel completely satisfied working on this unique and controversial topic and I am overwhelmed because I did not expect that in this country, people are aware of the global aspects of anti-Semitism. I hope my research will promote vast knowledge and mindfulness of this unjust hatred towards Jewish individuals.

Chapter 3: Anti-Semitic Social Motives in Bangladesh

3.1 History of Jewish Population in Bangladesh

One of my friends told me that there have remaining Jewish family still living in the old town of Dhaka, and they engaged with traditional family business of importing motor vehicle parts. I asked him to arrange an informal meeting with any member of their family, but after a few days later I came to know that it was not possible to talk with them just because of security issues. It is quite true that Bangladesh has faced emergence of rising Islamic extremism, for example several terrorist attacks on free thinking or atheist blogger, Shiaite and Kadiani Muslim people had been taken place in previous years. Perhaps poor Jewish families were unable to migrate India or Israel, so that they were being forced to mingle with mainstream Muslim population of Bangladesh. Now officially there has been no existence of Jewish people in Bangladesh acknowledged by state authority just like other Muslim countries. To describe about Jewish background in Bangladesh properly requires another ethnographic study to reveal exact information on this topic.

The history of the Jewish community in Bangladesh dates back to 17th-century. The Jews in Bangladesh were never numerous and kept a very low profile in this Muslim country. There is no synagogue today in Bangladesh. The real number of Jewish population in Bangladesh is above 3,500, while the Jews in Bangladesh are afraid of disclosing their religious identity fearing persecution of the anti-Semitic people. In a research, Dr. Shalva Weil found that two families of Jewish descent do in fact still live in Dhaka, but they have converted to Catholicism. There were two Jewish families in Bangladesh after independence, but both migrated to India one in 1973 and the other in 1975.

Before 1947 there had many Jewish families in Dhaka and Chittagong, after the creation of Pakistan they still remain here till in 1948 creation of Israel and conflicts with Arab League Countries, many rich business families first started to migrate to Israel and

India. Perhaps this kind of migration could be responsible for withdrawal of business capital and expertise from local to national markets of former East Pakistan. When Pakistan became Islamic republic in 1956, then second stage of Jewish migration may be started from East Pakistan again. Jewish Indian General Jacob came from a Jewish family in Dhaka. When many Jewish business families of left Dhaka after partition and migrate in India and Israel then they've also took their capital and expertise from this market, that may have negative effects on early Eastern Bengal's industrial economy. Most of the Jewish governmental officers had also migrated to Delhi administration and created a bureaucratic vacuum in East Bengal administration. This is how others Jewish professionals also migrated with their skills.

3.2 Myths and Stereotypes on Jewish People

Stereotypes of Jews are generalized representations of Jews, often caricatured and of a prejudiced and antisemitic nature. To understand the Anti Semitic social motives in Bangladesh it is also important to understand that how many participants do agree or disagree with the conventional myths and stereotypes on Jewish people.

Myths and Stereotypes on Jews	Response True/Fa lse (out of 10)
Jews are more loyal to Israel than to this country	True (9)
Jews have too much power in the business world	True (7)
Jews have too much control over global affairs or international politics	True (4)
Jews have too much control over the United States or West European Government	True (4)
Jews think they are better than other people	True (8)

Jews have too much control over the global media	True (9)
Jews are responsible for most of the world's wars	True (7)
Jews are just like everyone else	True (3)
A lot of the people I know have negative feelings about Jews	True (10)
Jews are blood thirsty people	True (6)

This table above illustrates the participants' views on myths and stereotypes on Jewish people that I have collected through surveys, where I have offered individuals closed questions.

3.3 Popular Perception on Holocaust Event

During my findings, I received feedbacks where most of the participants believe that the Holocaust event was unjust and it promotes inhuman and discriminative actions. Majority supports my argument and they criticized the actions of the Nazis against the Jewish individuals. However, there were few participants who are supportive towards the Holocaust event because they perceive this action created a better setting against the Jewish population. They perceive Jewish people as the malicious population since the domination of the Israeli actions against the Palestine. In their perspective, the current circumstances are created and filled with vengeance and the actions are vengeful due to their experience on the Holocaust event.

Chapter 4: Anti-Semitic Political Motives in Bangladesh

4.1 Indo-Pak & Israel-Palestine Separation

I have found positive correlation between the separation incident of India and Pakistan and Israel and Palestine due to very specific factors. One of the major factors that influenced this separation is the differences in their religious beliefs since the majority of Indian people follow Hinduism and Pakistanis are Muslims. Similarly, Israeli people are Jewish and Palestinians are Muslims, hence their dissimilarity takes place. Nevertheless, both Pakistan, India, Israel and Palestine were under the dominance of British colonial regime and it can be highlighted that this occurrence has been slightly influenced by the British nationals.

On the other hand, there is a minor differences in their separation since India and Pakistan both share similar cultural and native background. However, Israel and Palestine did not share this resemblance since their cultural background has been diverse and shared different cultural practices.

In this present time, these separation among these nations still exists within the mindset of these countries and the foreign relationships currently affects the economic and political decisions against each other. Due to this event, the foreign ties between India and Israel has been developed whereas Pakistanis are supportive and sympathies with Palestine only because of their similar religious belief and identity.

4.2 Ghost of Pakistani Foreign Policy

Bangladeshi socio-political culture has a long history of social coexistence where people used to live together peacefully from many different religious communities. In modern state of Bangladesh here secularism, social equality & justice, and nationalism has been always promoted by almost every ruling parties right after the liberation war of

1971, because the Bengali struggle for achieving economic, political and social freedom from Pakistani regime seems like to be break the chain of "Two Nation Theory", and given specific religious identity of East Bengali people did not work in that way which supposed to be work that planned by colonial rulers and local political parties of British Indian State. Although after the creation of People's Republic of Bangladesh there have lot of remarkable political & social malfunctions like communal riots, religious extremism, corruptions, nepotism & many more ethical dysfunctions, those things put various questions on the face of our freedom and consciousness. Whatever almost every nation in this world face such kind of social malfunctions and it vary one from another on the basis of infrastructural development or sometimes Governmentality of ruling regime. During the liberation war of Bangladesh in 1971, Israel was supporting Indian intelligence to gather information about Pakistani military positions and capabilities in former East Pakistan and later Bangladesh. [Hindustan times Repot]. Israel was one of the first nations to recognize Bangladesh. Both the Israeli government and general public supported the Bangladesh Liberation War in 1971. If so then why Bangladesh government of 1972 lead by Sheikh Mujib and recent ruling party Awami-league was not that much interested to establish a complete foreign relationship with Israel. This answer may be hidden under the matter of Muslim countries reorganization for new born country Bangladesh that fought against another great Muslim country of Indian subcontinent. Anyway after the independence of Bangladesh, the newly minted country was recognized by Israel on 4 February 1972; however, the Bangladesh Government officially rejected the recognition, whereas this new born country requires Global recognition from various well-wishers like Israel. In 1973, during the Yom Kippur War Bangladesh Government help the war effort of Arab League against Israel, whereas most of the Arab countries refused to recognize Bangladesh as an Independent nation till that time. Right after the assassination of Sheikh Mujib in august, 1975 then many Muslim countries stepped forward to recognize Bangladesh as an Independent and Muslim nation also. The main reason why Bangladesh stand

against the cause of Israel is always refers to the ongoing 70 years long Israel-Palestine conflict.

4.3 Post Liberation War Foreign Relations

If I talk about liberation war and struggle for freedom then I found many metaphoric and realistic political, social and cultural similarities between the case of Bangladesh and Israel. First Bangladesh fought two times in both way of politically and militarily to achieve freedom from foreign rulers like British and Pakistani regime, Israel also fought two times in both way of politically and militarily against British and entire Arab League. Secondly the both constitution of Bangladesh and Israel has been openly accept the factors of social secularism to maintain proper individual rights and freedom of citizens within the border nationhood, and the foreign policy system has been also maintained in this specific way. Israeli government during Golda Meir they put forward their hand to build foreign relationship with newly born People's Republic Bangladesh as an independent nation just get free from Islamic Republic of Pakistan. As People's Republic Government of 1972, Mujib regime should stay away from notion of former Pakistani foreign policy, but in the case of Israel those ghosts of Pakistani notion keep remain in this independent nation. We can look for the influences of Cold War that may shape Bangladeshi foreign policies for that time, because we've seen that USSR was supporting Arab League and also stand with the causes of Bangladesh. While the US had different opinion for the reasons of our struggle for freedom, this is why newly born Country Bangladesh gets foreign ties with its Eastern allies and rejects the latter of reorganization from Israel in 1972. This great work had been done by Khandoker Mushtak Ahmed, who was accused to bring a pro-Islamic government after assassination of Mujib in 1975. Finally both countries had faced racial and religious genocides during struggle for freedom, during holocaust more than 6 million Jews were killed in Europe and after creation of Israel many Arab Jews were being executed in their native countries and forced to exile in Israel. Bangladeshi people also faced similar fate of forced migration for the reason of Two-Nation Theory that lead to partition in

British Indian Empire, and then during the liberation war of 1971 more than 3 million Bangladeshi were killed in own country and 2 million people took shelter in India. Jews and Bangladeshi people had history of harshly victimization for their racial, religious and cultural unique identity, what made both of them struggle for their socio political and economic freedom from others.

4.4 Contemporary Local Politics to Foreign Relations

From the very beginning of my international political understanding, I've seen that there has only one issue for political solidarity among Muslim countries around the world, which is Israel-Palestine issue. There may have many discourse about internal relationship of Muslim nations with each other, because Muslim world has already cover many places in many continents like Africa, Europe & Asia, this is why they have different cultural, economical and political voices, all the sudden every Muslim nations start to talk in same political voice when it comes about Israel. According to my own observation I've noticed that Israel is playing the vital role for global Muslim solidarity, but my question is for how long it will work, when many politically concerned Muslim people still believe that removing Israel from the world map will be the only solution for Middle East crisis. When Arab spring started to change the face of Middle-Eastern politics and many dictators of prominent Muslim nations start blame Israel openly for the trouble in their country, it is like if anything goes wrong than there has something to put blame on, and it is Israel. After WW2 when many nations started to get freedom from colonial rule, then many Arab nations fall on the hand of their own dictatorial families where had no place for democracy as many scholars already says, those dictatorial families were so expert to divert their people's attention somewhere else that was Israel issue. In 2016, the ruling party of Bangladesh got something to put blame on Israel, when an opposition political leader "Aslam Chowdhury" meet with an Israeli NGO worker and political activist "Mendi Safadi" in a cultural occasion in India, very suddenly it was portrayed as BNP and Jammat is planning with Mossad to bring down the current government of Bangladesh from the throne with a military coup.

Chapter 5: Anti-Semitic Religious Motives in Bangladesh

While Bangladesh is a Muslim majority country in population, so how local Islamic priests and observant Muslim's definition about Jewishness on the basis of Islam may have direct influence to shape Anti-Semitic perception of local people. Muslim people accept Jewish people as Ahle Qitab or People of the Book, but their status still remain below Christian people.

5.1 Jew Hatred in Islam exported from Christianity:

Right after creation of Israel almost every Islamic Scholars started to write against Jews, to spread anti-Jewish sentiment all over the Muslim world as their Christian counterpart did it throughout the middle age. The more unique Islam is uncovered the more inferior Judaism is pierced, just like glorification of Christianity were purely based on demonization of Judaism. Islam gives a great honor to prophet Isa/Jesus (pbu) as messenger, whereas Jews denies about the miracle during the birth of Jesus as they denies the capability of Allah and put him into trial then crucified him, but he resurrected after three days. There is no other religion that gives so much respect to prophets of Christians and Jews still disbelieve on Jesus as a prophet. Here is the similarity of Muslim and Christian people where Jews unfit. Jews were being jealous about Muslim people specially Muhammad because he get prophecy out of their caste. While Islam accept the legitimation of Christianity and it's new testament as bible, according to that it (Islam) does also accept sources of Gospel (New Testament), which portray Jews as traitor and rebel. Because first Jewish uprising known as great revolt 66 to 73 made Roman conquerors suppressed all Jewish parties and factions in old Jerusalem.

The root of hatred for Jews in Europe was more like conflict between new religion Christianity and old one as Judaism. Many Christian doctrine during the period of crusade put blame on Jews as murderers of Jesus Christ. The contradictory part was the trial and crucifixion of Jesus was extremely Roman affairs, that he (Jesus) was

being executed on a political charge as he would be the king of Jews or Israelite. The history of Judas display the characteristics of treasonous, treacherous, greedy and demonized “Judas” synonymous with “Jews”. During the middle ages Christians leveled Judaism as religion of cannibalism, a visible alien group in a society dominated by the Christian worldview. This is how holocaust event were being justified because Jewish hand was full of Christian blood from the very beginning, and they (Jews) were also refusing to convert to new religion as Christianity. There was popular stereotypical ideas that support that Jews are blood thirsty people as they need blood of young child during celebration of Yom Kippur a most sacred religious day for Jewish people. These kinds of hatred or alienation may directly link with economic affairs, for example in Britain during 1181 (Bury St. Edmund), 1183 (Bristol) and 1192, 1225, 1235 (other parts of Britain), Jews were being accused for murder of Christian child, that raise popular mass uprising against Jews, then their (Jews) properties were being plundered. Same vindication of Jewish sufferings happened in 1171 (France) and 1235 (Germany). Belief in Jewish ritual murder also penetrated the eastern Mediterranean: There were cases in Aleppo (1810), Beirut (1824), Antioch (1826), Hama (1829), Tripoli (1834), Jerusalem (1838), Rhodes (1840), Damascus (1840), Marmora (1843), Smyrna (1864), and Corfu (1894). The Damascus case had international repercussions. The disappearance in Damascus of a Capuchin friar, Thomas, and his Muslim servant, prompted Syrian Capuchins to accuse the Jews of murdering Thomas to use his blood for Passover rituals. Finally in 1965 second Vatican Council declared the whole episode of intentional allegation period against Jews were fraud that caused terrible suffering to many Jews. In the Nizzahon Vetus or Old Book of Polemic, written in the late thirteenth century, an anonymous Jewish scholar convincingly refuted the charge of ritual murder:

“The heretics [Christians] anger us by charging that we murder their children and consume the blood. Answer by telling them that no nation was as thoroughly warned against murder as we, and this warning includes the murder of Gentiles. . . . [The commandment] “Do not murder” refers to any man; thus we were warned against murdering Gentiles as well. . . . Moreover, we were also warned against blood more

than any nation, for even when dealing with meat that has been slaughtered properly and is kosher, we salt it and rinse it and bother with it extensively in order to remove the blood. The fact is that you are concocting allegations against us in order to permit our murder.” [Marvin 2002, page 43-72]

5.2 Jew Hatred in Islamic Culture

Jews were the first people who accepted Islam in the earlier period when Islam was raising in the time of Muhammad (pbuh). There were two sub group of Jews as in holy city Medina, who had given shelter to our prophet Muhammad. Newly converted Jews to Islam in Jerusalem helped Muhammad to establish Al-Aqsa mosque as first **Qibla**, right after the holy incident of **Miraj** it was being changed to Mecca. Allah had given them so much respect in earlier days, and used to send all previous prophets in their caste called Bani Israel. This is why many Jews opposed Muhammad as last messenger because they thought that last prophecy would come to their caste as it happened before. But it is also true that they had betrayed most of the time and ignored Allah’s command several times. Then they were being punished when the honor of prophecy had been taken from them. As you know Islam always accept both Jews & Christians as **Ahle-Kitab**(People of the Book) who follower of our earlier respected prophets like Moses & Jesus. They had been instructed to follow the message of last prophet Muhammad, some of them accepted Islam and some of them did not.

References to Jews in the Koran are mostly negative: “Wretchedness and baseness were stamped upon them, and they were visited with wrath from Allah. That was because they disbelieved in Allah’s revelations and slew the prophets wrongfully”; “And for their taking usury which was prohibited for them, and because of their consuming people’s wealth under false pretense, we have prepared for the unbelievers among them a painful punishment.” The Koran requires their “abasement and poverty”; abasement took the form of the poll tax and the humiliating ceremony in which it was paid; in his “wrath” God has “cursed” the Jews and will turn them into apes/monkeys and swine and idol worshippers because they are “infidels.” [Marvin 2002, page]

The second Islamic holy book Hadith quote, “Jews were cursed and changed into rats” [Sahih al-Bukhari, 4:54:524]. The Hadith (tradition, law, legend) is even more scathing in attacking the Jews: They are debased, cursed, anathematized forever by God and so can never repent and be forgiven; they are cheats and traitors; defiant and stubborn; they killed the prophets; they are liars who falsify scripture and take bribes; as infidels they are ritually unclean, a foul odor emanating from them in such is the image of the Jew in classical Islam, degraded and malevolent. Yet, ordinarily, “the Jews” could not be said to have “killed” Muhammad, who was neither a Jew nor a god. There is no accusation of deicide (in fact, Sura 4:157 of the Koran, referring to the Jews and Jesus, says “they killed him not”), no appropriation of the Jewish Bible as an Islamic sacred text, and “virtuous Hebrews” is not translated into “virtuous Muslims” in contrast to the “stiff-necked, criminal Jews.” [Marvin 2002, page 265-268]

Jews are the only people who are very harmful for Muslim people according to the perception of my participant, “There is no doubt that Jewish people are very direct enemy of Muslim Ummah, their hand is covered with blood of innocent Muslim children and women. This kind of hostile behavior of Jewish people has been mentioned in Quran and Hadith. They are the most disloyal people to Allah, so that they made suffer Musa (pbu) lots of time, for example when Musa (pbu) had climbed on the sacred hills called Tur Pahar then Jewish people made a golden cow and started to worship it, for this reason they were being punished for their deeds.”

5.3 Contemporary Jewish-Muslim relationship

In November 1998, an Egyptian newspaper cited what it called “the important book,” *The Jews in Egypt in the Modern Era* (1991), which describes how “the Jews carry out human sacrifices to please their blood-thirsty God,” and claimed that the Talmud states: “We have . . . ways of satisfying our God . . . using matzoh mixed with human blood.” The article, written by Dr. Fahmi Abd al-Salaam, describes in graphic ways how “rabbis slaughter a person prior to his being sacrificed to God” and mix the blood with flour

when making matzoh, which is then devoured “with an appetite commensurate with their hatred for Jesus and Christians.” [Marvin 2002, page]. According to the religious perception of one of my informant, *Jews would pose hostility toward Muslim people as prophecy, and see what happens in middle-east, how Israeli people are treating Palestinians. Jews also had war with Muhammad as Battle of Khaybar and they had also make alliance with Kafirs in other wars against Islam. I believe that still nowadays they’re doing it as conspiring against Muslim people.* One of my participant who is Muajjin in a local mosque said that, “Who doesn’t know about the sorrow of Palestinian Muslim people? They had given shelter to escaping Jews from Europe but in return Jewish people betrayed and occupied the home land of Muslim Palestinian people. This is why Adolf Hitler quoted about Jews that I could have killed all the Jewish people but I would have kept some of them alive to show the world actually why I killed so many Jews (during holocaust). Everyday Israeli people are killing and torturing Palestinian people without any kind of mercy or humanity. About global war on Islamic terrorism I would ask you that, who had created Osama Bin Laden or ISIS? America and their allies Israel isn’t it? They want to prove Muslim people as terrorist then they would receive license to kill innocent Muslim people and portray Islam as religion of violence, whereas the fact is Islam is the only religion of peace on this earth.”

Another participant in this research study has been quoted about Jewish Muslim relationship, “the issue of International Islamic militants group like ISIS or Al-Qaeda has receive sympathy for the cause of Palestinian issue as true, because International Islamic militants group recruits their new members by sympathizing the cause of Palestinian sufferings. Rafsun is hopeful about the future of Jewish-Muslim/Arab good relationship could be possible with tolerance and promotion of religious harmony. He again accept about the presence of Anti-Semitic public expression in this country.” (as reasons popular religious motive, media representation, political rhetoric, dominant view Palestine Issue, Islamic Perception and OIC).

Chapter 6: Summary and conclusion

6.1 Defining Anti-Semitism in Bangladesh

To define Anti-Semitism in Bangladesh, there has Chimeric Anti-Semitism: is a notion that there is a kind of fantastic, hallucinating, deeply obsessive hatred toward Jews. Although none of my participants or neither most of the people have never been in physical contact with Jews, but there is a traditional form of hatred has been nurtured. Now a days definition of Anti-Semitism is very much related with the state of Israel, to ensure this point I've specially asked my participants several times about Jewishness of Israel, or Judaism as Zionism. 3D form of Anti-Semitism as Demonization, Double Standards, DE-legitimization proposed by Natan Sharansky would be helpful to understand the form of Anti-Semitism in Bangladesh. In the case of Jew Hatred culture among Muslim people in Bangladesh is something like either fish or fowl.

6.1.1 DE-legitimation of Jewish people: All of my participants has been agreed about Israel as representative state for Jews, and they have no idea about existing second large Muslim population in there. While Bangladesh Government doesn't accept Israel as a nation state, so it officially delegitimize Israel openly. Even if any ruling party declare Israel as a nation state then it would lose its power overnight, just because of public sentiment against Israel as a Jewish state. Popular notion regarding Israel has been considered it as a Jewish state over Arab Muslim population in Palestine where Jews are invaders from Europe. Jews were being kicked out from Europe for their evil deeds, untrustworthiness, disloyalty, and conspicuousness.

6.1.2 Demonizing of Jewish People

During ethnographic field study on Anti-Semitism in Bangladesh, very often I used to ask a question that, how would describe the popular perception of Bangladeshi people toward Jewish people, one of my most liberal participants says that, “Yahudi” - enemies of Muslims, Jewish people very much hated in Bangladesh.” These kinds of

answers were very much common among all of the participants. So there is no doubt that Jewish people are being very much hated in Bangladesh. Why they are being hated there has as usual answer of evilness of Jews. Jewish people are accused for being conspirators, deceiver and anti-Islamic just like in European context. In the context of Bangladesh, there has a similar point of view against Jewish people has been nurtured among local political religious sentiment. Many Bangla Islamic political videos in YouTube that claims that the arrival of Dajjal as Anti-Christ would happen in Israel, most specifically among Jewish people. Is it not a pure form of demonization of Israel as a Jewish nation? Whenever any kind of terrorist attack take place even if it has been carried out by militant Islamist groups but blaming on Israel for those terrorist attacks is another crucial form of Demonization of Israel.

6.1.3 Double Standard on Jewish People

There is no doubt in popular perception toward Jews, always consider them as aggressive people not defender of their own kinds. Here the debate of double standard political point of view starts. There are many colonial nations established on native lands with the European settlements, for example Australia has been established over aborigines, modern America has been established over native Red Indians. But Israel issue seeks for most attention and negative reviews perhaps it happened in 20th century or most recently. Again the role of World Zionist movement has similarity with the politics of Muslim league party in pre partition Scenario in both British mandate Palestine and Colonial India, when Jinnah demands for separate state for Muslim people in great Indian subcontinent. Here the form of double standard has been mostly observed, if Muslim people of India can demand for their own state then why Jewish people cannot demand for themselves, although there has differences in geographical context. Another form of double standard that I've been observed in the case of Chittagong hill tracts conflict between Bengali Muslim and non-Muslim ethnic minority groups of people. Here the role of Bangladeshi settlers and strong military oppression has been denied to be accepted by majority of Muslim people in Bangladesh.

6.2 Anti-Semitism & Anti Hinduism

It is also tough to distinguish between Anti-Semitism (political) and Anti Judaism (religious) in this context, when one eyed principle of reasoning behind this form of hate culture has been reinforced by media narratives on the suffering of Muslim people in Palestine. Here the political issues has been emerged with the religiously unifying factors, for example the suffering of Muslim people in Kashmir, India has been connected with Anti Hinduism (religious) and Anti Indianism (political) sentiment among Muslim majorities in Bangladesh. The basic differences between Anti-Semitism or Anti Judaism with Anti Hinduism or Anti Indianism is, one (Jew hatred) has been considered legal by Bangladesh government officially, whereas the other (Hindu hatred) has been considered illegal by the same government. At the end of the day I assume both hate cultures as negative outcome of sentiment of the mass people, what should be neutralized for the sake of peaceful and fruitful coexistence and cooperation between diverse religious or racial groups? In the context of Bangladesh, when dominant Muslim population has been consider the actions of Israel over Palestine as the actions of Jews over Muslim that should not be a rational option to spark the flame of hate cultures like Anti-Semitism.

6.3 Anti Semitism & Islamophobia

There should have no doubt that both hate cultures of Anti Semitism and Islamophobia shared similar origin and roots in West, more identically in central European region. In the Christian dominant social structure both Judaism and Islam has been identified as threat from outside for the reason of differences in religious and cultural practices. Primarily the militant islamic movements cause Islamophobia, although in total Muslim population of Germany only 1% has been identified as follower of militant form of Islam [Bunzl, M. 2005]. Perhaps the same happened to shape up the tradition of hatred toward Jews, when they were being accused to kill Jesus Christ, blood rituals, forbidden

economic practices and political conspiracies, whereas there might have few numbers of Jews were involved in but at the end of the day the entire Jewish population were being targeted by the hate culture like Anti-Semitism.

6.3 Conclusion

While there has academic debates on definition of Anti-Semitism when a pro-Israeli group would say that opposing Zionism and the State of Israel is the modern form of Anti-Semitism, at the same time an anti-Israeli group would refuse to accept this kind of definition on Anti-Semitism. At the end of this research, I came to understand that modern form of Anti-Semitism become more complex than before, because this form of hate culture has been hidden behind the envenomed representation of Israel based on the one eyed Arab perception only. Here most of my participants' perception regarding Jewish people has been shaped by the actions of Israel as a state what represents the image of the majority of Jewish people on this planet.

In 1971 Bangladesh liberation war time first Prime Minister Tajuddin Ahmed was being praised by the popular notion of media narrative, for his refusal on Israel's offer of recognition and military help, during crucial wartime how to refuse such offers? This answer may be found in the matter of securing membership in OIC and achieving support from Arab Muslim countries, geo political factors of former Pakistan regime that may have also shaped emotional reasons for early Anti-Semitism in Bangladesh. Later in 80s plenty Bangladeshi youth volunteers went to Lebanon to fight against Israel for great Palestinian causes, sending fighters has also portrayed as reason of Islamic integrity and this is why Bangladesh has a big history of moral friendship and political alliance with Palestine from the very beginning, it could be considered as both balanced or negative reciprocity. I wonder how Palestinian Arab struggle has been described as reflective visualization of struggle during Bangladesh Liberation war, when both Bangladesh and Israel had to fight against religiously oriented nationalistic homogeneity

and both newly born nations had to stand for its unique linguistic and cultural preservation.

As an Anthropology student I have been taught to understand the perception of others, so I did so at first I tried my best to understand the perception Jews and Israelis through internet sources and discussions with Jewish individuals through social media. Secondly, I have tried my best to exhibit Anti-Semitic perception, understanding and knowledge of participants based on interviews, surveys and observational studies. I have described the various types of discussion with my informants, there have had formal, informal and virtual discussion. Most of the informants I've had met during conducting my research was the same university students as mine, although I've had a plan to visit different universities but for the reason of limitation of time, comfort ability and other resources, I was unable to do so. I've found that to discuss about my research topic it requires very much rapport building factors and friendly relations with my kind informants to participate. While I was transcription interviews on text format in many different timeline, it was being varied one to another on modes of description pattern. This research may also contain many bias information according to the reader's perception for the reason of my own personal point of view on the overall issue.

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Appendix

8.1 Evolution of Anti-Semitism

Early Age Antisemitism (0-600 bce)

- Rise of Christianity as Conflict of Old Vs New
- Politics with the concept of Messiah
- Destruction of the First Temple by Roman

Middle Age Antisemitism (700-1700)

- Jewish Migration & Displacement to Europe
- Rise of Islam
- Christianic & Islamic race for Jerusalem

Modern Age Antisemitism (1800-1970)

- Rise of Nationalism in Europe & Arab
- Formation of Zionist Movement
- Holocaust Event
- Formation of Israel

Post Modern Antisemitism (1980-)

- State sponsored Anti Semitism in Muslim Countries
- Never ending Israel Palestine Issue

8.2 Formula of Anti-Semitism in Bangladesh

Anti Judaism as Religious Conflict
 (+) = Contemporary Anti Semitism in BD
Anti Semitism as Political Agenda

Post-Modernist Religious Conflicts inspired by multiple Political/Economic Agenda

Turn as

Post-Modernist hostilities toward Jews end up in denial of the existence of Israel

Negative representation of Israel in National mainstream media as first visible identification marker of Anti Semitism. **(Media Politics)**

Cycle of Anti Semitism

Israel-Palestine Conflict (Political/Religious)



Relationship with Israel (Political/Economic)



Epistemological Ignorance toward Israel (Media)



Supporting Violence against Israel



National Political Reflection toward Israel



Zero negotiation mentality with Israel



Cycle of hatred & conflict continues

8.3 Case Studies

A. Tariqul Islam Mohan

29th January, 2019, I've conducted first formal interview with Mohan (24) in an informal settings during a friendly meeting in a tea stall located behind GP head office Bashundhara R/A. Mohan studies on Journalism stream in Media & Communication department of IUB, he has a plan to work on mainstream journalism after completing his study in here. I started my discussion with Mohon by saying that, as you will be a journalist in future so your perception toward religious politics and mass sentiment toward Jewish people will be very important/useful for my research. Mohan agreed to participate and seemed very much positive to talk about this issue, then I started to ask him relevant questions on my research topic.

What is your Perception as future Journalist, regarding Indo-Pak Conflict, Reasons behind Indo-Pak separation and British Colonialism according to your overall political observation?

If I had to talk about separation of India-Pakistan,..... we had leaders like Gandhi, Nehru and Zinnah, welly educated from England, on the other hand we used to also had leader like Netaji Bose. In that political crisis period of time during Indo-Pak separation the political role of Netaji.... I think more progressive/positive steps toward "freedom" of sub continent rather than the political role of, Gandhi, Nehru & Jinnah, because their decisions were politically motivated to climb in "power" only. Hindu Muslim conflict as the only reason for Indo-Pak separation, this sort of information I don't take positively either, because everyone shares almost similar cultural values among each other.

What do you think about Hindu-Muslim conflict? Would you like to elaborate please.

I think it was completely absurd/pathetic in the Bangladesh context of separation with Hindu majority India. In the case of people living near the border they didn't even know in which country they are gonna live tomorrow. I don't think there was matter of Hindu Muslim conflict was being present in this country before partition, all these things were being introduced by British Colonial regime as divide and rule policy.

Do you know about Israel Palestine partition happened in same timeline?

I don't know that much deeply about that incident but I know about the unjustified creation of Jewish Israel over the land of Muslim Palestine. Here again British Colonial powers played a very nasty game against Arab Muslim people.

What is your perception about Jewish people?

My perception about Jewish people is quite good because they are very talented people as Allah has been said in Quran. But I feel bad about them when they oppress on Palestinian people and occupy their lands and home. This is not only my feelings about them most of the people in this country have a very negative feelings on Jewish people for their deeds on Palestine.

Do you know about holocaust event when six millions of Jews died on the hand of NAZI?

Yeah I know about that incident, there was a statement made by Adolf Hitler that I'm not killing all of the Jews in gas chamber but leaving some of them to survive, so that the world can realise that exactly why I've to kill so many Jews. And personally I respect Adolf Hitler for his deeds back in ww2. Actually Jews were conspirator in prospective Germany and they made an alliance with Imperial powers like Britain and America to enslave all other backward countries.

Do you think Bangladeshi local media portray Israel Palestine issue properly?

Hmm, according to my own perception on local media as mirror of the face of overall political and social understanding of mass people, because local people used to form its own institution as media. In this case, it is quite true that local media of Bangladesh always stand with the cause of poor palestinian muslim people, this is why we used to know about the brutal nature of Israeli security forces. If any local media shows its sympathy toward Israel or Jewish people, then mass people will criticize that media organization so badly that it could be paralyzed for certain time also.

B. Noor Siam

18th May 2019, the second formal case study I'm going to describe on the open ended discussion with Siam (24), a student of Computer Science discipline from Engineering Department, of IUB. At first glance anyone would accept him as very much devoted Muslim, who used to practice his religion too much strictly than other students. I met

Siam at the first day of orientation class for LFE course , I noticed him, when my friend Joya Rahman had been instructed by LFE course coordinator to be paired with him as group study partner. Next day of orientation class Siam asked to chief course coordinator to replace his study member with a male partner, because working with female stranger may cause rejection of gender segregation laws prescribed in Islam. I think this scenario will assert about religious and political condition of Siam's orthodox perception. In my research methodology, I've had previously claimed to portray about Anti Semitic perception of Clergy/Hujur/Orthodox Muslim people through formal/informal interviews. I classify this case study of Noor Siam in this part. During the 4th day of LFE in Jessore venue, after having lunch together I interacted with Siam and let him know about the topic of my senior report then asked for his permission/willingness to arrange an informal meeting sometimes. Siam looked interested and accepted my request positively. After few days later I set with Siam to discuss about my research topic around 3 o'clock in the evening in prayer room of RRF TARC where our LFE program held. In the beginning I started our conversation on Anti Semitism like,

When you hear about Jews, then how do you feel and what is Islamic perception on Jews?

Siam smiled and replied, *"I feel good, because Jews were the first people who accepted Islam in the earlier period when Islam was raising in the time of Muhammad (pbu). There were two sub group of Jews as in holy city Medina, who had given shelter to our prophet Muhammad. Newly converted Jews to Islam in Jerusalem helped Muhammad to establish Al-Aqsa mosque as first **Qibla**, right after the holy incident of **Miraj** it was being changed to Mecca. Allah had given them so much respect in earlier days, and used to sent all previous prophets in their caste called Bani Israel. This is why many Jews opposed Muhammad as last messenger because they thought that last prophecy would come to their caste as it happened before. But it is also true that they had betrayed most of the time and ignored Allah's command several times. Then they were being punished when the honor of prophecy had been taken from them. As you know Islam always accept both Jews & Christians as **Ahle-Kitab**(People of the Book) who follower of our earlier respected prophets like Moses & Jesus. They had been instructed to follow the message of last prophet Muhammad, some of them accepted Islam and some of them did not."*

Is it true that, all people from Ahle Kitab group are being friendly/brotherly toward Muslim people as Quran claimed, in the same time in other part of Quran, it also claim about especially Jews as enemy of Muslim? How would you describe it?

*Yeah it is true that Jews would pose hostility toward Muslim people as prophecy, and see what happens in middle-east, how Israeli people are treating Palestinians. Jews also had war with Muhammad as **Battle of Khaybar** and they had also make alliance with Kafirs in other wars against Islam. I believe that still nowadays they're doing it as conspiring against Muslim people.*

“Christians (Roman Empire) also had long history of war as Crusade against Islam (Caliphate Empire), but still Christians get more sympathised by Islam than Jewish people. Do you agree with this statement and if yes then how would you describe?” I replied as reaction.

Siam accept this statement and added that, “Islam gives a great honor to prophet Isa/Jesus (pbu) as messenger, whereas Jews denies about the miracle during the birth of Jesus as they denies the capability of Allah and put him into trial then crucified him, but he resurrected after three days..... There is no other religion that gives so much respect to prophets of Christians and Jews still disbelieve on Jesus as prophet. Here is the similarity of Muslim and Christian people where Jews unfit. Jews were being jealous about Muslim people specially Muhammad because he get prophecy out of their caste. ”

Here I put informal online discussion with Noor Siam (mentioned in formal part also) on Facebook, to portray about his devotion toward Islam, willingness to identify my faith and genral perception toward Jewsih people. This conversation was really generating tension inside me for the reason of further rapport and relationship with sophisticated participant like Siam. Here this online discussion has been translated and recorrected in few manners.

Me# Hello Brother!!! Can you please mention me some references from Quran & Hadith related with Jewish people?

Siam# There has some rules and obligations to share Islamic matters, in this moment I'm not being prepared to share anything like this. Do you accept Islam as your religion, or not?

What type of question is this? Of-course I acknowledge existence of Islam and Muhammad (pbu) is the prophet of Islam.

Because I'm not sure about you. Anyone would accept about the existence of islam, but not everyone accept Islam as religion of Allah, neither they accept Muhammad (pbuh) as last messenger of Allah. Do you accept?

Yeah I do accept Muhammad (pbuh) as prophet still the concept of Imam Mahdi make confusion about last prophet isn't it?

Which one is the right of these two? You are in confusion or you do believe without any hesitation that he is the last prophet.

I don't wanna lie to you brother I've confusion...

I am not saying you are lying. Even though I hate to assume something negative about someone. It is prohibited in Islam

Hmm you are going to have negative impression on me if you come to know that I've more acceptance on Moses (pbuh) than Muhammad (pbuh)?

I've lost many friends right after saying this truth about me it really hurts.

We acknowledge Moses(pbuh) more than jews. This is an obligation upon us. I said about assumption regarding the matter whether you are lying or not. Whatever, confusion and true belief can not stay in the same place. This does not make any sense. I just want an exact answer. My purpose is not to insult or cutting relation after knowing you. I have to know your basic understanding before providing those information otherwise fragmented knowledge causes misconception.

Well what do you want to know about my faith? I'm believing on Judaism or Islam? Right?

I'm learning Judaism from 2014 and still I don't lose my faith on Islam I respect people who practice Islam conservatively.

Okay. So still you do believe prophet Muhammad (pbuh) as last and true prophet? Yeah

Don't lose your patience as you have to go through many of my questions. please sincerely watch this video. (As he shared a Youtube Video on Salman Farsi RA)

C. Anwar Abdullah Sumon

30th May 2019, the third participant I'm going to describe as a Case Study for the research on Anti-Semitism is Sumon (27) an active Muajjen in Vogra Mosque, Chandona, Gazipur. He studied at Qawmi Madrasa discipline, as he completed his religious study from Comilla. Last year I got introduced with him in milad mahfil for death anniversary of my grandfather. At first I was feeling a bit confused about how to start a discussion with him about my research topic on Anti-Semitism, later I started my conversation with Sumon in very casual manner and I got the point directly about his perception on Jewish people. I've talked with Sumon about my research related topics

for 10 minutes and then he asked me exactly why I'm being interested to talk about Jewish people. I've explained my intention as I was doing an academic research on Antisemitism in Bangladesh. Here I did not ask him about Islamic perception on Jewish people and I did not show him survey questionnaire. Here I would demonstrate the conversation between me and Sumon about relationship between Jewish and Muslim people bellow.

When you heard the word "Yahudi" (Jewish People) then what comes in your mind first?

As I expected Sumon said that, *"There has no doubt that Jewish people are very direct enemy of Muslim Ummah, their hand is covered with blood of innocent Muslim children and women. This kind of hostile behavior of Jewish people has been mentioned in Quran and Hadith. They are the most disloyal people to Allah, so that they made suffer Musa (pbu) lots of time, for example when Musa (pbu) had climbed on the sacred hills called Tur Pahar then Jewish people made a golden cow and started to worship it, for this reason they were being punished for their dids."*

Do you think that Jewish people were chosen people of Allah that in Quran there has entire Sura (Bani Israel) had dedicated to them?

Sumon replied, *"Yes it is true that Allah had given them so much importance before but they did not obey his rules. Because Jewish people are most suspicious, untrustworthy and unbeliever people on the earth, this is why they lose their importance and being cursed by Allah. From the very beginning of Islam Jewish people tried several time to destroy and distract Muslim people till now days they are doing this. Jewish people also knew about arrival of Muhammad (pbu) as last prophet of Allah but they ignored his invitation of Islam. Jewish People made alliance with Kafirs of Mecca and helped them to fight against Muhammad but they've failed."*

Do you believe that this hostility between Muslim and Jewish people will ever end? Sumon said that, *"Of course not they have increased the volume of hostile behavior toward us everyday, and Jews are making conspiracy to mislead our faith, honor and dignity. They are preparing the plot to receive Dajjal with the help of their British American allies. But I believe that Imam Mahdi will put an end to all evil before the final days as Keyamat."*

How do you evaluate recent political activities in middle east specially the matters of Israel-Palestine conflict and global war on Islamic terrorism?

Sumon smiled and said that, *“Who doesn’t know about the sorrow of Palestinian Muslim people? They had given shelter to escaping Jews from Europe but in return Jewish people betrayed and occupied the home land of Muslim Palestinian people. This is why Adolf Hitler quoted about Jews that I could have killed all the Jewish people but I would have kept some of them alive to show the world actually why I killed so many Jews (during holocaust). Everyday Israeli people are killing and torturing Palestinian people without any kind of mercy or humanity. About global war on Islamic terrorism I would ask you that, who had created Osama Bin Laden or ISIS? America and their allie Israel isn’t it? They want to prove Muslim people as terrorist then they would recieve license to kill innocent Muslim people and portray Islam as relegion of violence, wherease the fact is islam is the only religion of peace on this earth.”*

Do you acknowledge about the rising alliance between Saudi and Israel?

Sumon says to me, *“I don’t know at all about what you are saying, but I acknowledge about good relationship between the US and Saudi Arabia. While the US is the number one buyer of Saudi’s oil resources, and it is true that Saudi royal family is not fulfilling their task or responsibility toward global Islamic ummah properly. So that the non Muslim powers get chance to exploit Muslim people very much.”*

Do you have any idea about existing Muslim population living in Israel?

No I’ve never heard anything like this. If so, then they are betraying with Palestinians.

D. Shadman Zaman

Now I’m going to demonstrate another virtual conversation with Shadman Zaman (30) a Bangladeshi personal who is on the process to converting into Judaism in UK. Here it would portray a very different point of view rather than a typical Bangladeshi person think about Judaism. I came to know about him from a news article published on online news portal after he gave a TV interview broadcasted on an Israeli news channel. I send him a friend request on Facebook and he accept me then we started to talk.

There was an article published in the Jerusalem Post titled like, **“BANGLADESHI, EXILED FOR VISITING ISRAEL, RETURNS TO JEWISH STATE”**. “I’m a stateless Zionist,” says Sahdman Zaman, who was banned from his home country after visiting Israel. Growing up in a majority Sunni country, Zaman said he was surrounded by classic antisemitism. “Even in our school books, it said ‘Jews are the mirror of Satan’ and ‘Zionists control the world,’” he told the Post. Zaman, the first visitor to Israel on a Bangladeshi passport, was inspired by his grandfather, whom he described as one of the earliest Bangladeshi Zionists. “My grandfather was one of the

first people to speak out to say that Israel has a right to exist,” Zaman said, adding that “Bangladesh was founded at the aspiration of Bengali people just as Israel was for the Jewish people.” “Israel helped us during our own liberation struggle, but that part of the history is not mentioned,” he lamented. Israel was one of the first nations to recognize Bangladesh in 1972 following the Bangladesh Liberation War, however, the country rejected this recognition. “Bangladesh rejected Israeli recognition for Arab aid,” Zaman noted, adding that his grandfather went against the grain and advocated Israel-Bangladesh relations. Zaman took up that torch and, as a young adult alongside 22 other like-minded Bangladeshis, he tried to establish a committee to encourage Bangladesh-Israel relations. The effort failed and Zaman recalled that some of the group were imprisoned and others killed by Islamist extremists because of their vocal activism. Zaman has received death threats in the past, but said he was protected by his family’s connections. Last year, however, his parents encouraged the qualified doctor to move to the UK, believing that Bangladesh was no longer safe for their son. He moved to the UK and later traveled to Israel for the first time.

<https://www.jpost.com/Israel-News/Bangladeshi-banned-from-home-country-for-visiting-Israel-returns-to-Jewish-State>

[BY TAMARA ZIEVE NOVEMBER 26, 2017 15:59]

Here is my discussion with Shadman Zaman through Facebook messenger apps, I mentioned it in the spelling and grammatical corrected version.

Me# Mazal Tov (Congratulations) Brother!!! I hope with the help of God I can follow your footsteps as well.

Shadman# I’m being converted right now. But they’ve made this news article like I’m already being a Jewish already. They don’t even know or understand the meaning of Jewish conversion yet.

Bangladeshi people have no idea about Judaism at all.

Before learning Judaism these people has to know how to translate from English to Bengali at first.

We need to do this work, I’m learning on Judaism as Torah & Hebrew from last two years. But all studying has been limited on online materials only.

Amazing. Move abroad. And u can convert to Judaism. Whatever good in Islam that all has been copied from Judaism.

I agree... I'm studying in IUB at Anthropology after Graduation I've plan to move abroad.

If y need any advice let me know

Yeah sure you're my great inspiration.

People like you are my hope

I follow the instructions of Rabbi yosef Mizrachi and Rabbi Yaron Reuven.

Amazing. I read and follow the Mishneh Torah.

Well are you being completely banned to enter Bangladesh forever?

I never tried to come back. But when I went to Israel for the first time they informed my parents that I am being banned to enter.

Bangladesh govt may have problem with Israel but they should not have a problem with Judaism as religion because Bangladesh has Secular ideology. We should put pressure reopen Jewish cultural center.

Well Brother, you know how our culture is. I hope my country and countrymen becomes more open minded. We will. But one step at a time

Last Jewish center were closed Puran Polton in 1969 we should try to re open it.

I know. But one step at a time

Hm you're right. I'm planning to demonstrate in Dhaka press club or in our campus to remove ban on you. Maybe there will be very few people with me but it will be the beginning

No don't. You will be jailed or killed. There won't be anyone that brave. Move abroad and demonstrate in front of the Bangladeshi embassy for Bd-Israel relations. That will get the foreign media to put pressure on the govt. Bangladeshi local media is all but finished.

You've given a good advice. Well do you know about the response of mainstream media about your journey to Israel or conversion to Judaism for example Prothom-Alo or Daily Star and local TV Channels?

I don't know. But I know that govt is under pressure from international media like the New York Times, the guardian etc

E. Rafsun R Rahman

Rafsun is 24 years old, BSS student from Media & Communication Department, in IUB. He also writes his personal blogs and play the role of social media activist as he claims. He described his overall political view as more tilted toward Libarel ideas, then politically ignorant ideas would be good enough while conservative political ideas would be completely bad. He remarks all dominant religious groups of people in same level as Muslim, Christian, Hindus, Buddhists & Jews own six (6) points, then pagan, satanist community, particular cult etc. own as others four (4) and at last Atheists as non believer or subscriber of any religion he remark as below under average.

Do you think that your country is going on right political direction?

Rafsun thinks he's country is not going on right direction because there has no freedom of choice, freedom of speech, this is why he is feeling unhappy with the political situation under the iron fist of current regime, what is so authoritative for one party rule.

What do you think about Jewish People?

Rafsun said that, Jews people are like normal people and they are not better than other people, and they also have no complete control over global media & I don't say that Jewish people are only responsible for war. As he said . Jews are like other people, like us and like everyone. He gave no direct answer about the Jewish loyalty toward Israel, but Rafsun agreed about Jewish power as influence in the business world of international finance through their practical contribution in Global technology and Banking business. He mentioned about Zionist party as evil in Jewish diaspora when he remarks, US and EU have alliance with Zionist people for example [as cooperation with Israel]. Rafsun believe that Jewish media still talk too much about the incident of Holocaust event. Jewish influence in global political affairs still vulnerable. [eastern world Politics]. He accepts that in this country many people have negative feelings for Jews. Again Rafsun agree about the ancient Jewish heritage around Judea & Samaria as Jerusalem.

What do you think about Holocaust

Zionist people seek sympathy for Israel through crying for Jewish State of Israel. Rafsun accept that Jewish people were victim of Holocaust event for indiscriminate

genocide. He recognizes that Holocaust event was not a myth but true/sad event of WW2. Rafsun does not agree about the number of Jewish death in Holocaust as 6 million.

Do think the state of Israel influence your opinions about Jews?

Rafsun said that Israel doesn't represent Jewish people as religion at all, because Jewish people used to live in many Western countries. He believes that the State of Israel is spoiling the name of Jewish people through engaging conflicts. He doesn't accept Israel as Jewish State (Delegitimizing Israel). Israel always poses offense toward Arab nations especially Palestine. *** (Demonizing Israel, denying the rights of Jewish people to defend.)

How do you remark on Islamic political activities from past to contemporary global arena?

The matter of Indo-Pak partition and Arab Israel division was not same. Rafsun agreed on the issue of International Islamic militants group like ISIS or Al-Qaeda has received sympathy for the cause of Palestinian issue as true, because International Islamic militants group recruits their new members by sympathizing the cause of Palestinian sufferings. Rafsun is hopeful about the future of Jewish-Muslim/Arab good relationship could be possible with tolerance and promotion of religious harmony. He again accepts about the presence of Anti Semitic public expression in this country. (as reasons popular religious motive, media representation, political rhetoric, dominant view Palestine Issue, Islamic Perception and OIC). He also added that, there has been a fight is still going on between Imperialism Vs Eastern values, here Israel is representing the Imperial will over indigenous eastern values of Palestinian people. Here Palestine, Russia, Turkey, India and Iran represent East and NATO alliance, Israel and Saudi Arabia represent imperialistic West.

Do you have any idea about existing Muslim population living in Israel?

Rafsun agreed about the presence of Muslim citizens in Israel, but he doesn't believe that Muslim people in Israel could have same rights as Jewish people.

Where do you get most of your information about Jews/Israel?

Rafsun came to know about Israel or Jewish issues most from Newspaper, Internet as Social Media, and others.

F. Rash Ha Muntqa

Rasha Muntqa is 25 years old, MSS student from Development Studies Department, in IUB. She also runs her online doll business and make art works. Rasha acknowledge on the topic of both religious and political hatred toward Jews as unknown matter to her because of lack of concern to news on politics. She described her overall political view as more tilted toward Libarel ideas, then politically ignorant would be good enough while conservative political ideas would be completely bad. According to Rasha's religious perspective on all globally dominant religiously active groups like Muslim, Christian, Hindus, Buddhists and Jews people own completely (0) zero point as their socio political actions or impact on different groups of people, in this case only Athiest or less religiously active groups (maybe seculer) people own full point as (10) ten. Rasha classifies countries on the basis of happiness not political activities.

Do you think that your country is going on right political direction?

Rasha thinks that her country is not going on right direction because according to her words, "tough to answer, not democratic at all, it some, kind like monarchy going on". She also noted that, "such as both parties have Patriarchal affiliation with former power structure". She described the political situation in Bangladesh as, "Turmoil is constant which might be fueled by both party bad governance and other countries beneficiar movements as India".

What do you think about Jewish People?

I've never interact with a traditional Jewish person in my life so I can't make any general explanation about Jewish people, because I don't know about them directly. According to her participation in my survey she said that, Jewish people are just normal human beings like any other people in the world, just like everybody to defending their own cause sometimes Jewish people talks too much about holocaust event also. She accepts that in this country many people have negative feelings for Jews as the existence of dominant Anti Jewish notion among Bengtali Muslim people. She narrates about Question 7 as, " " ``Yahudi'" - enemies of Muslims, Jewish people very much hated in Bangladesh. Again Rasha said about Jewish heritage around Judea & Samaria was centered in Jerusalem like, "Not mine to believe/describe. It is widely accepted by people that own the history".

What do you think about Holocaust

Rasha said that, “In fact most of my idea about WW2 relates to the Nazi or the Shoah running a systematic murder (mass, holocaust) on around six million Jewish people. Rasha do agree about the number of Jewish death in Holocaust as 6 million.

Do think the state of Israel influence your opinions about Jews?

Rasha said that, “Not really, it is blurred out too many options and sides”, “Should invoke worse impression on Israel and Jews but not mine to judge”. Israel pose offense mostly toward Arab nations especially Palestine.

How do you remark on Islamic political activities from past to contemporary global arena?

The matter of Indo-Pak partition and Arab Israel dividation, “Might be, then again separation have many reasons and impacts can be versatile”. Rasha thinks the International Islamic militants group like ISIS or Al-Qaeda has sympathy for the cause of Palestinian issues, “Might have, as the internal conflict is inherited from past”. Rasha was not hopeful about the future of Jewish-Muslim/Arab good relationship, she said, “Not yet (for turmoil), I still cannot thinks so.(negative impact of people of different religious group)

Do you have any idea about existing Muslim population living in Israel?

Rasha had no idea about the presence of Muslim citizens in Israel, with same rights as Jewish people, she want to know more about them in future.

Where do you get most of your information about Jews/Israel?

Rasha came to know about Israel or Jewish issues most from TV, Internet as Social Media, and Friends.

8.4 Research Timeline Schedule

Now I present seven months long research work schedule as proper guidance for this study.

Serial No	Date	Tasks
1	January,2019	Discussing research proposal with supervisor.
2	February,2019	Experimental survey, interview and FGD
3	February, 2019	Conducting sociological survey
4	March, 2019	Analysis on survey result & discussion with supervisor.
5	March to May, 2019	Arranging one on one interview.
6	June 2019	Analysis, transcription & discussion with supervisor.
7	July 2019	Research writings
8	August 2019	Research Submission

This table above is showing the entire research work process with the timeline.